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WEEKLY REVIEW.

—The *Punjaub Missionary News* reports the work at Ajnala as prospering. Thirty-five have been just baptized and there are other candidates. Those baptized were chiefly the wives and children of those previously baptized.

It is a new thing in the Punjab to see men and women so much in earnest about joining the Christian Church. These people had counted the cost, for those who had been baptised before them have had to undergo much persecution. The chief persecutor has however lately been imprisoned for some vagaries of his own, and the Church there now has peace.

—Our contemporaries notice, without apparently much depression of spirit, that the importations of strong drink into Bombay are on the increase.

But neither a sixteen-penny rupee nor a heavy income-tax has been able to induce those who see no harm in a peg or cocktail to abjure the bottle, which still constitutes one of the chief elements of good cheer in almost every Indian bungalow. However anxious they may be to see the present financial pressure relieved, temperance workers will derive little comfort from the fact that the import duties on strong drink in Bombay alone have added a sum of over thirty-eight thousand rupees to the revenue for 1886-87 in excess of the amount recovered in the previous year.

The 16d rupee is a mighty argument for letting alone when things that are really valuable are concerned, or when charitable subscriptions are circulating, but when the peg is concerned it is powerless. We are glad to learn that the Eau-de-cologne spirits, drunk by those who wish to conceal their weakness, are now to pay duty.

—A grievance is like a vampire sucking out the true life-blood of the soul. Men may injure you but that is no reason why you should make a grievance of the thing and hug it to your bosom to rob you of content. A grievance paralyzes a man and disheartens him for work and lets loose his mind to prey upon itself. The bitterest element in the cup of Ireland is that she has now for many years had many who make it their business to keep her mindful of her grievances. We triumph over our grievances by not minding them. We are told that there is one district in Ireland the rental of which is £14,000, while the expenditure on intoxicating drinks is £20,000. The rental would be very easily met, if it were not for their cherished grievances, the morbid idea that they are unduly taxed; this is kept alive by those who disfavour Protestantism and the English rule; and it is intensified by the whiskey, which at the same time unfits and indisposes them for work. Pure religion, that of the Sermon on the Mount, would show them a better way; would lead them to see the hand of God, either ordaining or permitting, the events that they chafe against, and the folly of chafing against them. The best Government that ever existed would not do for them, what the spirit of Christ, expressed in the following words, would: "The cup which my Father hath given me shall I not drink it." "Thou would'st have no power at all against me except it were given thee from above." Christ said this to Pilate, at whose hands he was suffering the most barbarous injustice. He was made perfect through sufferings. That was what suffering did for him. They who are taught of Christ accept of his yoke and find it easy. The best of friends places his burden upon you, it cannot but be light. When God pronounced a curse upon the earth we do not think he made it more difficult of cultivation; the curse was in the heart of the man, indisposing him to do the work assigned and causing him to find that a drudgery, which, otherwise, would have contributed to his happiness.

—At the recent Church Congress at Wolverhampton, an evening was devoted to the consideration of Socialism, and Mr. H. H. Champion, present by invitation of the Congress, unfolded at length his views regarding Socialism. Mr. Champion said:—

Without denying in the least the power of the individual to rise above his surroundings, we believe that the character of men in the mass—of the average man—is very much affected by their material condition. Thus we say that vice, drunkenness, laziness, selfishness, cruelty, with their consequences, will never disappear until you have a nation of individuals who enjoy sound minds in sound bodies. The extremes of wealth and poverty alike almost entirely prevent the possibility of a general attainment of the physical and mental health which are the basis of moral health. It does not necessarily follow that vice and misery will disappear in a community in which the overwhelming temptations occasioned by destitution and luxury are absent. But it does, we think, hold true that the average man is less likely to prove a cause of misery to himself and to others if he is neither very poor nor very rich. I am not arguing that the character of every man is irrevocably moulded by his circumstances, but I do argue that the circumstances have an immense effect, and that without simultaneously striving to alter the environment so as to remove almost overwhelming temptations to be bad, it is largely lost labour to exhort men.

While it is true that the character of men is moulded in a measure by their external circumstances, it is also true that their character has power to mould these external circumstances. Man is selfish, and each individual member of society seeks his own pleasure and advantage as he understands it; the great complaint laid at the door of modern society is that the selfishness of a class militates against and dominates over the selfishness of another class, and socialism proposes to liberate the selfishness of inferior classes from its disabilities and enable it to cope more successfully with that of the more wealthy classes. But selfishness is the great enemy of social prosperity, and will always succeed in baffling the profoundest and most elaborate plans. Capitalists find it their interest to address the selfishness of the masses, and the latter willingly lend themselves to the plans and processes of the former. Capitalists give employment to operatives; but capitalists also know how to recover from these operatives the greater part of their gains, by the establishment of gin-palaces. The selfishness of the monied class thus places itself in alliance with the selfishness of the labouring class, and against this alliance the efforts of socialists will beat themselves in vain, until the lesson inculcated in the early chapters of the Acts is learned and acted on. The Gospel goes to the root of the matter. The heart of man must be made right, rather, it must be made over again, by the power of the Holy Spirit. When the Spirit of Pentecost descended, self led and divine took took possession of the hearts of Christians. Each man was set free from anxious consideration of personal matters, and knowing that he was cared for by a divine, almighty friend, found himself free to be the servant of all. Whatever he had he prized it chiefly as it gave him the opportunity of ministering to the needs of others. The first problem that Socialism has to deal with, is the problem of man's selfishness.

—We understand that an English translation of the Life of Rev. Hari Ramchundra Khisti, is about to appear without the portrait. We are told that no portrait of the subject of the memoir existed, but that the portrait of a son of his was used, with alterations. Some have expressed a very strong opinion with respect to such substitution, as though it were altogether unjustifiable, and we have received a letter embodying this opinion. We have communicated with the author of the Marathi work and have received from him this explanation: "The late Rev. Haripunt had no portrait of his ever taken. When the matter of having a portrait added to his life was mooted amongst his friends, it was simply intended to give the reader an idea of what kind of dress and figure he had. To accomplish this, I—at the suggestion of his widow, Mrs. Haripunt, and the late Mr. Shahoo Daji who knew him best—compiled one from the likeness of his eldest son, who is the *exact fac simile* of his father. Mr. Blake, Secretary of the Tract and Book Society, was told about it before handing it over to the engraver. The engraver did not do justice to it, as you will be able to see, if you compare the engraving with the portrait in possession of the Tract Society. After the life was published many of Mr. Haripunt's friends who had seen him in his younger

days, quite approved of it." There may be a question as to the wisdom of attempting in this way to supply a portrait of the late Mr. Haripunt, and some may think that it would have been better to subjoin a note showing how the attempt had been made to supply that which was lacking, but we do not think any one can reasonably, after hearing the above explanation, impeach the *bona fides* of those concerned. *Du reste*, it is not an unfrequent occurrence that a portrait should very imperfectly and dubiously shadow forth the original. We have seen professed portraits of the same individual so very unlike as to seem to give each other the lie. All the portraits of the Virgin Mary are only so many guesses of the different artists, and are falsities so far as they are taken to represent her. If there has been a fault in the matter under notice, it is one that charity can easily cover.

—It is certain that there are many references to the election of believers in the Apostolic writings, especially those of Paul. There was an obvious reason. The Jews looked upon themselves as the elect people of God, and believed that Gentiles, in order to share their privileges, must become identified with them by the rite of circumcision and observance of various Mosaic precepts. When Paul began to ignore the partition wall, and receive converts from heathenism upon profession of their faith in Christ, a very strong feeling was aroused in the Jewish mind. To many it appeared that the Apostles having in the main failed to bring the Jews to their views of Jesus as the Messiah, had, as a kind of makeshift, turned to the Gentiles offering to them what God had not designed for them. There were Jewish Christians even who took this view, and believed it incumbent on them to follow Paul wherever he had successfully preached the Gospel, and show his professed converts that a great blunder had been made in receiving them by simple faith. They were not God's elect, nor could they hope to have his blessing unless they submitted to Moses and got themselves enrolled among the Jewish people, the people of God. Paul's letter to the Galatians, and passages in his other epistles, show how his work was opposed by these Judaizing teachers. He found himself under the necessity of justifying his procedure. In his letter to the Galatians, he points out that this very gospel of his, God's offer of mercy through Christ to all mankind, was preached before to Abraham: "In thy seed shall all the nations of the earth be blessed." It was no after-thought of disappointed apostles; it was the purpose of God from the beginning. They were elect according to the fore-knowledge of God. The Jews were elect, were the chosen people of God; the Gospel was offered them freely, but the great body of them rejected it; a few embraced it, constituting with the Gentile converts, the election of grace.

—The *Subodh-Patrika* continues its stringent criticism on the Reactionists. The friends who applaud the papers that advocate the restoration of India to India's sons, will perhaps be ready to denounce our contemporary as most unpatriotic for dwelling on the facts of the case; but we believe that the truest patriotism demands the faithful consideration of the facts of history. The man who cannot tolerate any statement that seems to reflect upon his country and to recognize superior qualifications in foreigners, is unworthy of the name of patriot. The favourite doctrine of a portion of the Native Press is, We are as good as Englishmen and better. We wish they were, and that would not be very much. The Hindoos have hampered themselves with customs and prejudices that stand very much in the way of their elevation. Under certain more favourable circumstances we see no reason why they should not achieve greatness, when the New Zealander of Macaulay sits solitary among the ruins of London. The *Subodh-Patrika* briefly sketches the way in which the British Empire became an established fact. We place in our Epitome a long extract from the *Subodh-Patrika's* excellent article, and invite for it the particular attention of our readers, as showing that there is a bright hope for India when men have the courage and the wisdom to oppose the popular current with sentiments like these.

—Writing on the subject of Incarnation, the *New Dispensation* says:—

We hold the Christian doctrine of incarnation is true, because it preaches the Son of man as coming on earth to raise up and reconcile fallen humanity to the Holy God. The Son of man is not the very God in flesh, but in him dwells the Father, whom he fitly shows forth to the world in his own character. Those who approach the Son in full faith, share his divine nature, and readily become acceptable to the Lord. God enters them in the shape of the Holy Spirit, and transports them to the abode of joy and everlasting bliss. It is one thing to see God in every object, it is another to have the incarnation of His beloved Son in our midst. God cannot sympathise with our infirmities, and moreover cannot take them upon Him, but the Son of man sharing our nature readily realizes them, and shows us the way how to throw them off. The Hindu doctrine of incarnation has this defect that it lacks in philosophical accuracy; the Christian doctrine, when separated from the dogmas of popular theology, will serve to revolutionize one day the thoughts of every religious sect that has not as yet understood the true import of the doctrine of incarnation.

As long ago as the days of Abraham God gave a promise concerning the Incarnate One through whom the nations of the earth should be blessed. 2,000 years later, the Apostle Peter referring to this promise said to the Jews: "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Such is the nature of the blessing that comes to the nation that receives him as Teacher, King and Saviour. Implicit obedience is an indispensable condition of his benignant rule. We wish that our Brahmo friends would note this.

—We take the following from a letter of Theophila:—

"Your 'Sine Qua Non in Missions' in the *Guardian* of August 16, has particularly pleased me. It puts in a strong light the character of Christ's love towards His disciples, and enforces the command, 'Love one another even as I have loved you.' Not simply *because* I have loved you, but *according as* [kathos.] Our simply human love is such a different thing. When not instinctive like the mother's love, it depends so much on the qualities of the one loved. As far as it goes, it is beautiful; and in fact, if God had not left to our sinful race the capacity for affection, we would never have been able to comprehend and receive His own perfect love. Have you observed that in the Bible, only husbands are commanded to *love* their wives? Children are to *obey* their parents, parents to nurture them in the admonition of the Lord, wives to submit themselves to their husbands. Why this especial command to the husbands? Was it on account of its necessity? In those ancient communities, [as in Eastern nations now] marriage was seldom preceded by love. The woman was helplessly in the husband's power. Then, the marriage state being the type of the relation between Christ and the Church, there must be love."

—We make another extract from this letter:—

"I have been reading the autobiography of Admiral Hobart Pasha, late of the Turkish navy. He thought the Turks a far more respectable set than the Greeks. On his hunting expeditions in the East, he always counted upon a hospitable and safe entertainment for the night in a Turkish village, but felt sure of being cheated and robbed in a Greek one. The Turk at least believes in one creative and sustaining God. He is not a worshipper of pictures and dead saints, like the Greek.

"Hobart Pasha while in the English navy, had some acquaintance with the slave-trade, being employed in checking it. He fulfilled his duty; but his honest opinion was that slavery in the West Indies and in America, was to the African negro a happy exchange for life in his own country. This, you know, was F.'s conviction. Admiral Hobart acknowledges that the poor creatures greatly suffered during the transportation, but thinks that they would have suffered less if the trade had been free. There would have been less need of crowding. Now the Arab traders practice great cruelty toward poor wretches in central and eastern Africa."

The Turks have not shown much generosity or magnanimity in their treatment of the subject races. The Greeks of the present day display a greater readiness to avail themselves of the elevating influence of Western ideas than the Turks do. With reference to the slave-trade, it is true enough that American slavery is not worse than African slavery, but then the latter exists because the former does. It is to meet the demands of the foreign trade that the Arabs and other predatory tribes devastate the country and hunt down the poor wretches.

—Surely, says the *New Dispensation*, every apostle of the Lord must speak or write with authority, otherwise he is not worthy of the title he holds. There are also certain signs that show a man an apostle of the Lord. "The signs of an apostle," says Paul, "were wrought among you in much patience and in signs and wonders and mighty deeds."

—It is enough for any one to read the report of the speeches made at the recent Church Congress, to get an idea of the heterogeneous and conflicting views entertained in the Church of England. One of the speakers, for instance, spoke of the labours of the devoted Protestant missionaries who have done so much in Asiatic Turkey for the oriental lapsed churches, as a twin agency for evil with the Romish Church in hindering the union of the Armenian and Greek churches. Bishop Blyth of Jerusalem spoke of the mission of the Church as one of unity, by which he meant union with these Oriental Churches. But the union which Christ proposes for his people would only be removed to a more distant future,

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by alliances with these churches that know not and favour not the Gospel of the grace of God.

Throughout his recent tour he had experienced from the bishops of the East the most cordial and brotherly greeting, both as a Bishop of the Church of Christ and as a representative of the Church of England within their jurisdiction. The fear that their work would be regarded as a policy of proselytism was not grounded upon facts.

The Gospel—we submit—has no greater enemy than this Churchianity. The union of the churches depends on union of believers with Christ.

—At the above-mentioned Congress, the Bishops of Lichfield and Salisbury were commissioned by the Archbishop of Canterbury to visit some of the leaders of the Old Catholic Church. With what object? The Old Catholic Church is Roman Catholic save in the matter of the Papal Infallibility. If these two Bishops approach them with the object of persuading them to take the word of God as their one all-sufficient guide, well and good. But it is rather with the object of promoting if possible such union as we have just been speaking of.

—Canon Isaac Taylor gave an address upon the comparative influence of Christian Missionary effort and that of Mahomedism, startling his auditors by some of his opinions. "Over a large part of the world Islamism was more successful than Christianity in making converts." If this were so, it would not be surprising, for the natural heart has little affinity with the religion that is from above. Mahomedism has of late been making progress in Africa. We doubt if it is making progress in India. Such a thing as the conversion of an educated Hindu to Mahomedism is rare indeed. And there are large bodies of Mahomedans in India, converted from Hinduism in former centuries, who retain features of their former religion that would shock an orthodox Mahomedan.

—The Fatherhood of God and the Brotherhood of man, is an admirable phrase, if only we understand its meaning. Men are brethren so far as they have a filial relation to the one living and true God. They know each other as brethren, so far as they know God as their Father. This implies a filial spirit, showing itself in obedience and faith. As a matter of fact men have not a filial spirit towards the true God and they have not a brotherly spirit towards one another.

—Mr. Wm. N. de Regt has arrived from Canada to join the American Marathi Mission. He is to be a Professor in the College at Ahmednuggur of which the Rev. Mr. Smith is principal.

—Two ladies have arrived from America to join the same Mission,—Miss E. M. Lyman and Miss A. L. Millard. They are to be stationed in Bombay.

—Connected with five Protestant Missions there are abont 500 Church-members within the walls of Pekin.

—Mention is made in the *Chinese Recorder* of the death of the Rev. Dr. and Mrs. Lord of the American Baptist Mission, Ningpo, of cholera. Her death preceded his by two days. He had been forty years in China.

—The Rev. Mr. Crossette has returned to Shanghai.

—We are favoured with a letter from Rev. John Blackstock late of the S. I. Conference, M. E. Church. He has been transferred to the Indiana Conference, and his postal address is Romney, Indiana, U. S. America. He is in charge of five churches, all within less than an hour's drive. He says: "We had a short visit this week from Mrs. Thoburn (wife of Dr. Thoburn.) She left yesterday for Chicago. She is in great demand, (for missionary meetings); looks very well; she is not yet sure of returning to India for another year."

—We regret very much to hear of the death of Mrs. Narayan Sheshadri, at Poona, last Monday, the 31st October, after a lingering illness.

NOTICES OF BOOKS AND REPORTS.

"*Caste:* its supposed origin; its history; its effects; the duty of Government, Hindus and Christians with respect to it; and its prospects." This is one of the Papers on Indian Reform, prepared by Dr. Murdoch for the Chr. Ver. Ed. Society, Madras. 63pp. 8vo. Price, post-paid, $2\frac{1}{2}$ annas. There have been some large works written on Caste, but this little work furnishes a great deal of information, and the materials for a very thorough discussion of the matter. Extracts from Manu show what the laws of Caste were in its palmy days. Brahmins were the earthly representatives of deity, and all beside existed but for them. They who uphold the system of Caste as of divine ordination ought to labour earnestly for the restoration of the Brahmins to the place assigned him in Manu. The Viceroy, Governors and Legislative Councils would find their vocation greatly simplified. It is wrong for other people to try to accumulate property, for whatever exists is the property of the Brahmin. One of the laws requires that the tongue which speaks against the Brahmin, be cut off, or a red-hot iron rod be thrust into the mouth. Nothing could exceed the atrocities decreed as punishments, when the Brahmin has his proper status. Among the disadvantages of Caste are enumerated the crushing out of individual liberty and the hindering of the growth of Nationality. Every man that clings to Caste should read this book. Indian Reform ought to be greatly promoted by such publications.

Notes on Hindu Astrology, by Raja Sir T. Madava Row, K. C. S. I. National Press, Madras. 53 pp. Post-free $3\frac{1}{2}$ annas. May be obtained from the Tract Depot, Madras The author regards Astrology as the illegitimate brother of Astronomy. Truly astonishing is the extent to which Hindu life, in all its details, is governed by this fantastic and unreal science. The individual comes into existence under it, and the entire course of his life is determined by it. He must have reference to it in all his actions. Astronomy and astrology were identified, the same word applied to both, and what was true in the former was made over to the credit of the latter. An eclipse happened just as predicted; therefore it was inferred that death or misfortune must also happen, just as predicted. Marriages are largely determined by astrology. The horoscopes of the different parties must harmonize.

The evil which the astrologer thus causes is incalculable. I know many instances, in which the best schemes of marriage have been thus given up and the worst substituted. Again, it is well-known *that half the children die off before they reach nine years of age* and hence, it would be great folly to marry any children before that age. Yet they are so married because the astrologer assures the parents that the children concerned will live long. In these cases, the astrologer is responsible for premature widowhoods. What a fearful responsibility! There are great and unavoidable evils in this imperfect world, the astrologer is instrumental in actually increasing them!

In cases of theft the astrologer is resorted to rather than the Police. The Government system of education does not always destroy the belief in Astrology.

The educated natives as all know, resent greatly any of the least restraint placed by the Government on the liberty of the subject, even though it be for general good. Yet, they calmly see that astrology continuously, constantly, falsely, and arbitrarily lays numberless restraints on the liberty of millions. Let the educated natives ponder well over the situation and do something in this generation for exposing the falsity of astrology and for emancipating the Hindu race from its tyrannical fetters.

This pamphlet ought to have a wide diffusion. It should be translated into the vernaculars.

Indian Railway Travellers' Guide. November. *Bombay Gazette* Office. Price, 8 annas. 256 pp.

The Chinese Recorder and Missionary Journal. October. Shanghai. Contents: The Native Tract Literature of China, Dr. W. A. P. Martin. Ashamed to ask for Soldiers, Rev. H. V. Noyes. Mrs. Russell, in Memoriam, Rt. Rev. Dr. Moule. Historical Landmarks of Macao. Correspondence, symposium on the Opium Habit. Book Table. Notes, News, &c.

India's Young Folks. Lucknow. Oct. 27. There is much solicitude in every family for the children. A large share of this should be to secure them suitable reading matter. We recommend that India's Young Folks or some equally good paper from home should be taken. Post-paid it is Re. $1\frac{1}{2}$ a year.

The Palm Leaf. October. This number contains a variety of interesting and instructive matter. A Temperance Bureau has been opened at 56, Hornby Road.

Monthly Guide of the G. I. P. R. Co., Oct. and Nov. One Anna.

The India Watchman, October. It contains a large variety of matter, original and selected. Here is an extract:—

The hooded, gowned, beads-and-cross "Sisters" who are being introduced into India in hospitals, are simply disguised Romanists. Rather a thin disguise too; yet just enough to take well in this "age of shams" Every true Protestant who has looked carefully at the teaching and actions of these Sisterhoods in the hospitals of Bombay and elsewhere, can see that they are Anglican Jesuits. That the Papal pill is sugared over

with a professedly Protestant Church connection, and their work assumes the line of charity and devotion, makes it only the more dangerous to truth. "Even Satan himself is disguised as an angel of light." We have seen these sisters at work, and also have studied well the operations of R. C. "Sisters of Charity" in hospitals where they were employed. It is "six of one and half a dozen of the other." Both are proselyting schemes, and both are equally Romeward. The Anglicans teach the Primary Department up to "Entrance Examination," and then the more open Romans take you through the Degrees!

In Bombay the nurses who are employed are required to attend some ritualistic church, even though they were previously Dissenters. Next careful drawings are exercised to get them toward the Cowley-father Confessional at Mazagon.

The Protestant press ought to take up this subject.

We have been told that these "sisters" do not speak to the patients on religious subjects. Is this so, or is it not so?

The Indian Gleaner. A prospectus signed B. B. Nagarkar, announces a monthly of this name to appear from January next, containing selections from the best periodicals and newspapers.

INTERNATIONAL BIBLE STUDY.

November 6.——„——*Matt.* 10: 32-42.

See last Guardian.

November 13.—„—*Matt.* 11: 2-15.

Commit verses 2-6.

GOLDEN TEXT.—He was a burning and a shining light.

John the Baptist was in prison because he spoke the word of God instead of the word that pleased the king. When the ruler substitutes his own will for the will of God, they who utter the will of God are regarded as traitors, disloyal and dangerous persons. To put him in prison because he is God's mouthpiece, is to show that you would fain put God in prison. The disciples of John told him of the works which Jesus was doing. He took an interest in every poor, blind or leprous person, but took none apparently in his Forerunner, John. For the same power, by which he gave sight to the blind, would have enabled him to stand before Herod, paralyze the right arm of the transgressor, and compel him to give freedom to John, the prophet of God. John himself could not understand it. But instead of allowing himself in any cavil or complaint, he committed the matter to Jesus himself, as all they should do who find it hard to explain the ways or words of Christ. He sent two of his disciples to say to Jesus, Art thou he that should come, or look we for another? I have publicly recognized thee as the Coming One, the Promised one, the Restorer of all; but what are we to think when thou buryest thyself in Nazareth, and lettest the Sanhedrim and Herod pursue their false way?

Jesus replied to these messengers by performing in their presence some of his works of healing, and then bids them return and tell John what they had seen: how that the blind saw, the lame walked, the lepers were cleansed, the deaf heard, the dead arose, and to the poor the Gospel was preached. Well, John knew that Jesus was performing such miracles; and this was his difficulty, that one having such power, should allow a transgressor and a tyrant like Herod to cast the servant of God into prison. This difficulty Jesus does not attempt to explain. He knew the Spirit of God was with John, and would explain the paradox, if he turned to him. What made the difficulty was the fact that man's thoughts are not as God's thoughts, nor his ways as God's ways. The kings and potentates of earth are to be reached through the poor and needy. Society is to be redeemed from the bottom up. The meek shall inherit the earth. Not by might nor by power, but by my Spirit, saith the Lord. The things that are not shall bring to nought the things that are "Blessed is he, whosever shall not be offended in me." Men saw in Jesus what seemed to be the power of God, but did not see in him the wisdom of God; their own ideas of divine wisdom were altogether diverse from the principles that seemed to govern him. His own brethren according to the flesh, offended, unable to find the wisdom of God accompanying his power, upbraided him for not planting himself at Jerusalem, and compelling the authorities to recognize his superiority; they were doubtless inclined to accept the Pharisaic explanation, namely, that his miracles were due not to divine power, but to necromancy, some mysterious alliance with the world of darkness. And let our modern skeptics note the wonderful fact that for three centuries nobody denied the miracles of Christ; they admitted them, accounting for them in the way mentioned. Celsus, Pirphyry, Julian, in the 2nd, 3rd and 4th centuries, none of these assailants of the Scriptures thought of denying the miracles of Christ.

Jesus took the opportunity of making some remarks about John and the great popularity he had enjoyed. What went ye out into the wilderness to see? A reed shaken with the wind. He compares the enthusiasm with which they had waited on John's ministry, and their present indifference. What went ye to see? A man clothed in soft raiment? Men that are in quest of such go not to the wilderness, but to King's palaces. But what really was that powerful magnate that drew you to the desert? A prophet? Yea, I say unto you, more than a prophet. You then received his testimony declaring that you would humble yourselves beneath the Messianic hand of the one whom he came to usher. In John was fulfilled the word of Malachi, I send my messenger before thee, to prepare thy way. Verily, says Jesus, "Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the Kingdom of heaven is greater than he." Greatness is in knowing God, Jeremiah tells us, 9: 24. John was the first of the prophets to look upon God manifest in the flesh, but died before the mysteries of his life and death were disclosed; since the outpouring of the Spirit of Pentecost, the most immature believer knows the import of the Gospel as no one knew it in those earlier times.

"From the days of John the Baptist until now, the kingdom of heaven suffereth violence and the violent take it by force." There were many things to offend, many difficulties in the way of recognizing the kingdom of heaven in the teachings of Christ. The Sermon on the Mount had so described it as to put the Pharisees outside, raising the walls prodigiously high.

"For all the prophets and the law prophesied until John." John was the terminus of that dispensation. The light came up to that point, but darkness gathered about the Future. The New Dispensation could only be understood by its own light.

"If ye will receive it, this is Elias, who was to come. He that hath ears to hear let him hear." It was hard for them to receive. Elijah drew down fire from heaven, and kings quailed before him. Nevertheless the word of the Angel had been fulfilled in John: "He shall go before him in the spirit and power of Elijah." John was as fearless, uncompromising, self-centred, believing, as Elijah; the times were similar, the apostasy as great, if more covert. To know these things God must circumcise our ears, so that we may recognize the accents of God. "He wakeneth morning by morning, he wakeneth mine ear to hear as the learned."—Isaiah, 50: 4.

The Bombay Guardian.

SATURDAY, NOVEMBER 5, 1887.

THE CANKER OF OUR CIVILIZATION.

AM I my brother's keeper? asked Cain. The question showed that he was a rebel against Him who had given to man the law, Thou shalt love thy neighbour as thyself. For this, Cain proposed to substitute, Thou shalt love thyself and thy neighbour may take care of himself. The revolution was in the substitution of selfishness for love. At the recent anniversary of the Church of England Temperance Society, Archdeacon Farrar preached in Westminister Abbey a sermon that may be regarded as the summons of the nation to judgment by a heaven-commissioned prophet. He protests at the outset against the plea with which so many arm themselves against the appeals of Temperance reformers, that they deal in exaggeration, and take a distorted view of the matter. The fact is, the people who love drink, love not to let their minds dwel upon the evils wrought by drink; they are governed by a habit the direct opposite of exaggeration, and yet akin to it; they refuse to let these evils appear in their true colours to their minds; in fact they would have little pleasure in their glass, if these miseries were present to their minds. In discussing the matter, the danger is just the opposite of that which they allege; the results of drinking habits are not allowed to be plainly pictured. The strong statements of reformers jar of course harshly upon a mind governed by such a habit, and they cry out against what they call fearful exaggeration.

The Archdeacon quotes the remarks of Mr. Justice Hawkins at the last Midsummer Assizes in Durham. Very few have ever spoken in severer terms of the evils resulting from drink, than this judge who only spoke of what had come under his observation. His conclusion was: "I believe that nine-tenths of the crime in this country is engendered inside the doors of public-houses."

The direct expenditure of the nation for intoxicating drink is £130,000,000 a year; the indirect which we are forced to pay from the results of drunkenness, £100,000,000. Say that there are twenty million adults in the United Kingdom, the average cost of drinking would be more than eleven pounds a year. This is the secret of the unemployed thousands who are now a menace to the city of London. If the English operative were employed but two-thirds of the time, the money saved by abstinence from drink would easily support him during the other third. Now he and his are penniless, and are clamant for public relief. Drink is not a necessity; it is only a luxury, says Archdeacon Farrar. This is evident from the simple fact that 20,000 prisoners are completely debarred from it, and instead of losing health are stronger and healtheir from its withdrawal. It is no hardship for the operative to be without luxuries, especially harmful luxuries. The fact that abstinence from intoxicants favours longevity is settled by the statistics of Insurance companies, which find it safe to discriminate in favour of tetotallers, of whom, it is said, there are now five millions in the United Kingdom, a proportion of one in eight. We make a brief extract from Archdeacon Farrar's eloquent sermon :—

"Take the evidence of two weeks alone; the blessed week in which we listen to the melody of angel songs, and the first week of the glad new year. For twopence you may purchase the record of events which drink caused for those two weeks in 1882 in England only. It fills a large double-columned pamphlet of thirty-six pages. Thirty-six pages of what—in this our Christian England, in Christmas week? Thirty-six pages of stabbing, cutting, wounding; of brutal assaults on men, on women, on children; of public peril and accident; of deaths, sudden, violent, preventible; of homicide; parricide; of matricide: of infanticide; of suicide; of every form of murder. In four hours on one evening in one city 36,803 women were seen going into public-houses! The results formed a tragedy so squalid, and so deadly, as to sicken the heart like the impressions of a nightmare, whose very memory we loathe. Read that hideous list, and then prattle, and lisp, and sneer about exaggeration; read that list, and then, if any man can still quote Scripture for the purpose of cheeking Temperance Reformers, or of encouraging our immense capacities for delay and indifference, I can only say of such a man, that

"Though in the sacred place he stands,
Uplifting consecrated hands,
Unworthy are his lips to tell
Of Jesu's martyr-miracle;
Thy miracle of life and death,
Thou Holy One of Nazareth!"

And is all this to take place all over England always? It was so again last year, it has been so for many years; next year again, and the next, and the next, are we, in those two weeks of blessedness, to have the whole country, from John o'Groat's to Land's End, deluged and disgraced by this filthy stream of blood, and misery, and crime? Is this to be the prerogative of our national morality; and are we to go on leaving these crimes, and the sources of them, and the temptations to them unchecked, till the pit swallow us and them?"

An inspired writer speaks of "hating even the garment spotted by the flesh." One would suppose that the thought of what drink is doing for his country, would appeal so powerfully to those who lift the wine-cup to their lips as to make them dash it to the ground and resolve never more to have any share in the responsibility for this awful curse.

We do not wonder that the true patriots of America are getting to see that there is to be no compromise whatever with this awful scourge, and should band together as one man in a crusade to banish it altogether from the land. If paupery, robbery, murder, madness, are evils to be combined against and legislated against, much more is the drink-temptation to be thus resisted.

'Thou shalt love thy neighbour as thyself' is God's legislation against this prolific parent of curses. Obedience to this would sweep away effectually this great canker in our civilization. Over against this legislation of God, there is the legislation of the God of this world, epitomized in the Cain saying, Am I my brother's keeper?

THE MILLENNIUM. V.

"I AM the vine, ye are the branches." But the vine brings not forth fruit without the branches. The branches show what the vine is, and are the means by which the riches of the vine are produced. What the vine is potentially, is actually shown by the branches. The vine is glorified in the fruit-laden branches. There is one life to the vine and the branches. The believer is united to Christ by faith. The perfection of faith is the perfection of union, and it is the perfection of manifestation. In John, ch. 17, our Lord speaks of a day when the world shall believe that he is the sent of God, the Messiah, and tells us what it is that shall inaugurate that day. As thou, Father, art in me and I in thee, that they also may be perfect in us. He prays for them and not for the world, because the salvation of the world depends upon the perfect redemption of his people. Five times in this prayer, he asks that they may be made perfect in him. Let us receive this testimony. It is free from obscurity and ambiguity. The language is not symbolic. Conformity to his image, the fullness of salvation, the measure of the stature of the fulness of Christ; this is the mark of the prize of the high calling of God in Christ. In order that this may be obtained, believers must have faith that it is—here and now—not in some far away future, attainable. The divine Spirit is omnipotent in the heart where he is fully trusted. Not I, but Christ liveth in me, is the banner given to the Christian; but it droops and is not legible because so much of our old false life lingers in us and is cherished instead of crucified. When self is crucified then may our whole being be made over to Christ for him to be manifested in, to the world of these latter days. The hardest thing in the world to die is self; we attend its obsequies many times and yet find, in some critical moment, that it is fearfully alive. When self is really crucified then may the believer be conformed to Christ, even the transfigured Christ, without even a temptation to be uplifted; in fact the spirit that made Christ wash his disciples' feet will be his spirit. The Lord is hindered from showing forth the fulness of his salvation, by this awful persistency of self. Many of the Lord's people have come to know that the Lord is able to save them unto the uttermost, now and here; many have experienced his mighty power; but it is not certain that Protean self, in some unsuspected disguise, may not be keeping them from the measure of the stature of the fulness of Christ. But the Lord shall be manifested in blessed fulness to those who are thus looking for him, and they shall see him as he is, and they shall be as he is. He will be suddenly revealed in them, for he shall come to be glorified in his saints and admired in all them that believe. This shall be the manifestation of the sons of God. The Saviour of the world shall be glorified in the fulness of his manifested salvation, and nothing could possibly give the world a more exalted conception of Christ, a more overwhelming sense of his Majesty and omnipresent sovereignty, than the beholding of the glory of transfigured believers.

We come now to the "thousand years." What is the meaning of this expression? One thing it cannot mean; it cannot mean 1000 literal years. This is a book of symbols, and every expression has to be interpreted. All the expressions of time in this book have to be interpreted. The rule of a year for a day, indicated in Scripture itself, applies to most of them. This however, is not an absolute rule. Our conviction is that the '1000 years' referred to in ch. 20 (six times) indicates a period comparatively short, but with reference to the greatness of the events transpiring in it, long as a thousand years. Possibly the 1000 years may be 1000 days, only such days of grand emprise and world-wide agency as the world has never seen, never perhaps dreamed of. Let us state some of our reasons for regarding this period as literally a brief one.

If we look at the 19th ch. and at the 21st ch. we shall find that the events related hang together and disfavour the idea of any great gulf of time stretching between them. In the chapter that goes before and in that which follows ch. 20, the bride is represented as prepared for the Bridegroom. In ch. 21st the angel who shows John the New Jerusalem, descending from heaven, is one of the seven angels who had the seven vials full of the seven last plagues. The gospel is still proclaimed in the 21st chapter; and of the New Jerusalem we read: "The nations of them who are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it." The apostle falls at the feet of the angel in ch. 19 and in ch. 22; showing how complete the assimilation of the people of Christ to their Lord. For the angel or messenger declares positively that he is one of those who keep the sayings of this book, *i. e.* one of the redeemed.

On the supposition that the 1000 years designate a long period of literal time, the bliss of that period will throughout be clouded by the anticipation of the release of Satan and of the struggle then to ensue. The true millennial glory would demand that all such menaces and assaults be in the past.

There are people who would do great acts; but, because they wait for great opportunities, life passes, and the acts of love are not at all. —*W. F. Robertson.*

INCENTIVES.

By Prof. T. A. Clifton, Naini-Tal.

That which influences, determines character. The three essentials which constitute a successful man or woman are character, culture, and knowledge. Of these character must be placed first and is the foundation, or cornerstone, upon which all else depends. Culture and refinement depend upon knowledge; and the power of acquiring rests with the daily habits of life, which make up character.

To the teacher, then, who is the great directing agent, and who deals in the formation of character, the philosophy of motives is of greatest importance.

It is by no means a matter of small consideration by what motives a child is induced to work or study, since this is the period of life in which character is determined. The child must grow mentally, physically, and morally. For each of these separate growths the teacher is virtually responsible. The way in which a child is trained determines his future goings. The teacher's field is the mind. Upon the kind of cultivation it receives depends the harvest. "What shall the harvest be?" What shall be the thoughts and feelings of him who garners it?

There is much to be done; and the great want in school work is time. In our haste we often make waste. The right end, apparently, for the time may be achieved by the wrong means. This may seem highly absurd, but it is nevertheless true. The teacher may put out an incentive, based upon an unsound principle, which, though it be effective for the time, may prove later a great injury to the child's character by serving to plant and foster in its mind the germs of irritability, selfishness, conceit, deceit, or distrust. These elements become too readily a part of our character; and once cultivated, are lasting injuries. No transient results, though desirable and good, can compensate for the loss of that which gives a good name and "which is rather to be chosen than great riches." The flood of years cannot remove the landmarks, left by false motives, upon the mind's great field. The teacher, as surveyor, should mark the slightest deviation in the needle of sound principle, that the angle of conclusion may be exact. We can not work too slowly, if we work truly, in the formation of a character which should be like to the Divine. The teacher should study well his selections; using only such incentives as have a healthy and effective influence upon the mind and heart.

It is said that Napoleon, alone in his tent, with stones for battalions, fought over each battle, before he led his so often victorious army in the conflict. So the teacher, leading when victory or defeat means more than to Europe's greatest general, should have the whole force of motive powers at hand that he may adopt the proper incentive at the proper time, and to the proper character.

There is a chord in the heart of every child, that will vibrate in unison when its own harmonies is struck; and this is done soonest by him who can use the whole diapason. The child is interested, instructed most through impulse. How important then that that which gives it be of the proper tone. The feelings then are one of the channels through which we reach the child, and through which impersonations are made that mould the feelings; emotions awakened that move and control the will. The teacher is moving in a realm, where the sensibilities control more than the intellect; or, when to know the truth is well, but to feel it is still better.

It is more often the music given by emotion to the orator's voice that thrills us than his theme. Where we succeed emotion is never wanting. Success in any undertaking depends largely upon the amount of interest we have in it. If this be true of men it is the more-so of children, since;

"Men are only boys grown tall,
Hearts don't change much after all."

The work of education in the past has been largely that which ignored the sensibilities and sought to train the intellect. That a mistake has been made is evident. The two so influence each other that neither can reach a perfect state of development alone. All the emotions feed the mind—the higher as well as the baser; the sublime as well as the groveling; the beautiful and the uncomely. Yet their effects are as different upon the mind as are those of nutrient food and poisons upon the body.

The cultivation then of his better sensibilities gives to man, in a great measure, his individuality, his sociability, his refinement, and his power.

The method of the future, which has begun to dawn upon us, is that which makes this law of the mind its *modus operandi:* and which the practical teacher of to-day is not slow to understand. The teacher of the future will be he who fully comprehends this law, and has a clear idea of results consequent upon its development by incentives.

The mind, like the most perfect machinery, remains comparatively inactive until the proper motive power is applied when there is a perfect harmony of motion in all its parts. Without this proper stimulus the mind remains worse than inactive.

Those who study then, and carefully regard all the impulsive influences we find springing into life in the heart of the child, may hope for future as well as present success. Improper incentives in the end lead to discouragement; proper incentives awaken hope, "the anchor of the soul both sure and steadfast." Proper inducements lead a child into a new life, where he begins to catch a glimpse of some of the beautiful possibilities set before him; where, on the voyage of life each heart throb carries his God-given vessel into unexplored, yet beautiful and historic waters.

Despair is death to all effort in the child. The assurance that he can do, prompts the purpose that he will do; and he does. Thus is awakened a *self-reliance* and an *ambition* which enables him to go from strength to strength; from victory to greater conquests. The memory of past achievements is a great stimulus to new ones. Joy, hope, and happiness attend true energy.

Fortunate is the pupil who is inspired by such motivess as will quicken spontaneous efforts which enlarge thought; and, so drive away dull care which suppresses it.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

"The Confession of Faith."

To the Editor of the "Bombay Guardian."

Dear Sir,—The teaching of the Confession of Faith on the "Divine Decrees" has been frequently misconstrued both in popular parlance and theological disputations. Witness Burns who, travestying its teaching, makes "God send some to heaven and some to hell, a' for his glory." The third paragraph of the chapter on the divine decrees which you give in a recent issue, as quoted by Ingersoll against Dr. Field, is a summary of the confession's teaching, while the fuller explanation is given in paras 4 to 7. These paragraphs should be read together. Doing so what do we find? Simply this that God *viewing man as fallen* determined to choose some out of the fallen mass for life and glory. *How* did He choose them? In Christ. *Why* did He choose them? Of His free grace and love, not from any merit in or foreseeen faith of, the chosen. And *wherefore?* To the praise of his glorious grace. And as they were predestined to life, so also are all the *means* to bring about that result, viz., the effectual call of the Spirit, faith on Christ and its blessed results, and continuance therein. As for the unsaved does para. 7 teach that God has made them in order to condemn them, as is so frequently represented? No. Has made them sin in order to condemn them? No, for "God is not the author of sin." But being sinners, impenitent sinners, God "ordains them to wrath and dishonour *for their sins*," in other words, the Divine Ruler and Judge condemns the law-breakers.

All mankind owing to sin are deserving of condemnation. Predestination is the choice or foreordination of *sinners* to life owing not to their own merits but to God's abounding sovereign grace and mercy; while Reprobation is the foreordination of sinners to misery owing to *their own sins*. Predestination is the result of God's love, Reprobation is the result of man's sinfulness and impenitence.

The relation of the divine decrees to human freedom is one of those autonomies which we must be content to accept without attempting to explain, nor are we helped out of our difficulty by denying the decrees, for admit foreknowledge in God, and without it God is not God, and we still, for human understanding, fall across the irreconcilables. But the difficulty of the confession is not greater nor indeed as great as the Scripture one. Let any one fairly consider the teaching of our Lord and his apostles Paul and Peter on which para. 7 of this chapter of the confession is based and he will find that while the confession teaches only what, in the language of the schools, is called sublapsarianism, the above passages naturally suggest more, viz. a supralapsarian sense. The advisability of leaving such a profound and mysterious subject out of a confession of faith is one thing, the revision of it quite another—and the latter can only take place when we have revised and improved the epistles of Peter and Paul and the words of the Master Himself.

Yours, &c.,
26th Oct., 1887. Veta.

Did Chiniquy Recant and Die?

Dear Sir,—For some months a rumour has been circulated that Rev. C. Chiniquy had recanted and died. The story came in Romish papers from Australia, and was reproduced by the Catholic press in India. The following from the *Christian* answers our inquiry:—

"Father Chiniquy has lived to see his eldest daughter married to the pastor of the French Protestant Church at Lowell, Mass., Rev. Joseph Morin. This is the first time in this Republic that a former Romish Priest has been spared to witness such a ceremony. A large procession of Protestant and Catholics followed the venerable pastor and his happy company from his house to the church, on September 3, carrying openly a copy of the Bible crowned with flowers. In his address Father Chiniquy vehemently arraigned the priestly vow of celibacy."

The excellent writings of this great reformer should be read by thousands in India. We have a supply, and will be glad to send lists on application.

The Manager,
Watchman Book Repository,
Bombay.

The Annual Meetings of the American Marathi Mission at Ahmednagar.

These meetings, which are full of interest to many hundreds of Native Christians and others engaged in and interested in Mission work, began on Thursday, the 27th of Oct., and closed on the following sabbath. The religious meetings were preceded by the business meetings of the Mission. On the last

day of the business a large number of Bible women and others, wives of mission agents, passed their half-yearly Scripture examination and were afterwards treated to a tea. We were told that the women in general did well in their examinations and that a number not engaged by the Mission had been working for the Lord.

The religious meetings began at nine o'clock, Thursday morning. Upon the ringing of the second bell the large Church was in a few moments well filled. The order was as follows, all the services being in Marathi: 1st. The worship of God conducted by one of the Native ministers, consisting of prayer, reading, and a hymn by the congregation. 2nd. According to a printed programme, two subjects were spoken upon. The first, "What does it mean to be in the kingdom of heaven?" by the Rev. R. A. Hume. And the second, "What does it mean to be in the kingdom of Satan?" by Mr. Dhanaji Dhonduba. These were followed by prayer and singing. Then followed two more subjects spoken upon by Native ministers. Then a hymn by the congregation. After which more speaking, prayer and singing in the above mentioned order. Some time being given before the close of each morning session for any who wished to make a few remarks or lead in prayer. Each morning session lasted three hours, the afternoon session two A *kirttan* was performed each evening. There were during the meetings over thirty subjects, bearing upon religious and educational work, spoken upon by ministers and laymen in a manner that, so far as the writer was able to judge, did credit both to the speakers and mission.

On Saturday, at the close of the session, an opportunity was given for those who wished to contribute to do so, whereupon men, women and children began to press forward and place their offerings upon the table. Besides the money given were offerings in kind such as wraps, nose-rings, rugs, a stringed instrument, fans, &c.—a man who had gone to Rangoon with his regiment, sending an article the cost of which it is said was Rs. 50. We were told that upon one occasion an old man was seen coming up the aisle taking off a coat made of green mosquito netting, which he offered. Many of the offerings though small were doubtless in the sight of the Lord of great value.

On the Sabbath, the last day of the meetings, an experience meeting lasting two hours was held in the morning, and in the afternoon the sacrament was administered to the large congregation by Dr. Bissell and the Rev. Mr. Kasumbhai.

At Nagar they have a small city within a city. The Mission has within the walls of the city proper, land, bungalows, a church, a college and High school, Normal and Model schools, a Theological school, other schools, dormitories, a book depôt, a hospital, and poor-house. The last mentioned place is, we are told, poor indeed and has but few inmates.

The institution lately known as the High School has grown in a remarkable manner. Started a very few years ago with fourteen scholars in a small room, it has now become a College and High School with a fine well-furnished building with over three hundred pupils. As to the missionaries themselves they are evidently absorbed in their work. Their call is to the Gentiles and they obey the call. As to doing English work in connection with their other work, the answer of the Board is, as expressed by one of their veterans, "If you have time for an English service you have time for another service in Marathi." It is also evident that they have come to stay. Here their children are born, and having been educated at home, return to carry on the work begun by their parents. At present there are nearly as many workers in the field who are the children of missionaries as there are pioneers. The outlook is good. A person cannot look over the congregation of several hundred people, half of whom perhaps were converted directly from heathenism, without exclaiming, "What hath God wrought," and feeling that a very great work lies before the people there assembled and hundreds of their brethren left behind in the villages they represent, and that the only thing needed to insure perfect success is what so many of us feel our need of a baptism of the Holy Spirit. May the Lord grant that it may come upon us all not many days hence.

W. W. B.

MISS LEONARD ON THE RAILWAY CIRCUIT.

SIR,—After Miss Leonard's successful evangelistic work at Nagpur and Kamptee, she came on to Burhanpur—one of our mission stations, where the Rev. C P. Hard, Presiding Elder of the District, and myself met her. On Tuesday, the 18th October, Messrs. Vardon, Hard and myself, with the native preachers of the station, preached to a pretty good crowd of heathen: some hissed and others laughed, while the majority listened attentively. A good day-school is an absolute necessity in this crowded native city. Our missionary, Mr. Vardon, thinks that it would take 1st class. Immediately on our return from the city, Miss Leonard conducted a testimony and prayer-meeting at the Mission House, where, I am glad to report, the Rev. Vardon received a special blessing to his soul. Wednesday found us at Khandwa: here we had a pretty good time at the service. At the communion-rail, in the after-meeting, were most of our mission people. At about 5 p. m., Mr. Hard became very ill (something like cholera had set in,) and continued so till 11 o'clock that night. At Hurda, on the evening of the 20th, Mr. Hard preached the opening sermon and otherwise rendered efficient aid. Under Miss Leonard's earnest and impressive exhortation several sought the Lord, praise God.

On the 21st, Miss Leonard and Mr. Hard left for Sohagpore and Jubbulpore: at the latter place it is reported that 50 have found the Lord.

THOMAS E. F. MORTON.

Hurda, Nov. 2.

LECTURES ON THE INDIAN MUTINY.

DEAR SIR,—As I have many calls for the Mutiny Lectures, allow me to say that the *third* one is now out,—"*The Hand of God in the Mutiny*," and that the three Lectures can be had for one rupee by post.

The figures "34,000, of refugees in the Agra fort," in 1857, is a mistake made by the printer which escaped my notice. It should have been "over 4000," and not 34,000.

Yours fraternally,
THOMAS EVANS.

Ootacamund, Oct. 31st.

NOTICES.

BAPTIST CHURCH.—BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sabbath Services, 11 a. m. and 6. p. m.

FREE CHURCH.—ESPLANADE.
Pastor—Rev. John Forgan.
Sabbath Services, 11 a. m. and 6 p. m.

AMBROLI FREE CHURCH.
GIRGAUM BACK ROAD.—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.
APOLLO ST., FORT.—Rev. Geo. Bowen, Pastor. Sunday-school, 9-30 a. m. Morning Service 11 a. m. Evening Service, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p.m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays, 11 a. m. and 6 p m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

SEAMEN'S REST.—PRINCE'S DOCK.

SERVICES every evening in the week except Wednesday, at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work. Spare papers, suitable for distribution, are solicited.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Moody Bay, 3 p. m.

WESLEYAN METHODIST CHURCH.

Sunday, November 6th, 1887.

Colaba—Colaba Causeway, 11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.
Sunday-school, 4-30 p. m.
Byculla—Next to Victoria Gardens, 11 a. m. Mr. Francis Patell. 6 p. m. Mr. John Staples.
Sunday-school, 4-30 p. m.
Parel—Elphinstone Road, 9 a. m. Mr. A. Gibson. 6 p. m. Mr. Francis Patell.
Sunday-school 4-30 p. m.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

A MEETING of the General Committee of the Bombay Young Men's Christian Association will be held on Thursday, the 10th instant, at 5-30 p. m. when the following with other matters will be submitted.

Report of the preliminary meeting of the Band of Workers. It is hoped that you will if possible attend.

ALFRED BICE,
Honorary Secretary.

THOSE members of the Bengal Conference who have received blank forms, will please enter statistics to end of Oct. 1887, and return them by the 12th instant to Rev. A. Vardon, Burhanpur, Central Provinces,

Epitome of News.

SATURDAY, OCTOBER 29.

—Her Majesty's troopship *Malabar*, Captain Fanshawe, will sail to-day for England, with 40 officers, 16 ladies, 12 children, 1,032 men, 48 women, and 99 children, of 12th Lancers, sick, and time-expired men. The 12th Lancers consisting of 13 officers, 2 ladies, 1 child, 397 men, 24 women, and 46 children.

—*Friend of China*: It is impossible to note what is now taking place in China and elsewhere without perceiving that the Indian opium revenue is in a position of great danger, and that it can no longer with safety be regarded as a permanent source of revenue. Competition is keener than it has ever been before, and there are indications that the demand for the Indian drug is gradually declining. The time has surely come when if the Indian Government will not voluntarily look the question fairly in the face, public opinion here should compel them to do so. If the bureaucrats of Calcutta are indifferent to considerations of morality, that is only an additional reason why the nation should be alive to its duty.

—A farewell meeting has been held at the Congregational House, Boston, to take leave

of no fewer than fifty-eight men and women for various missionary fields in connection with the American Board.

Monday, October 31.

—*Bombay Gazette:* The Jubilee collection for the Countess of Dufferin's Fund closed a short time since, and to-day we publish in another column an abstract of the result It is very satisfactory. The total proceeds of the collection are over four lakhs and three quarters, of which Rs. 3,32,583 were given in donations, and a little under a lakh and a half was raised by means of collecting cards.

—*Subodh-Patrika* on the Reactionists: We are as good as the English, but our sole motive was self-aggrandizement, and we did not dream of a country which to us was a non-entity; we quarrelled among ourselves; even the intellectual and highly cultivated and holy Brahman Peshwa had bitter and inhuman family feuds and the uncle fought with one nephew and the aunt murdered another and the servant made war against the master. It was impossible under such circumstance when an empire could be so easily obtained with soldiers and means furnished by the country itself that the English should not avail themselves of the opportunity. A saintliness such as even not many individuals have realized in the course of human history would alone if it had been a distinctive feature of the general English character prevented their establishment of an Empire in India. And let it not be forgotten, that all this was done when this country was so distant from their own home that it was only after a perilous voyage of six months and more that they could reach it, when there could be but a handful of men of their race in the country and when in cases of emergency it was impossible to obtain assistance from home in time. And if through such woeful defects in our character we lost empire, have those defects now been cured that we ask for a representative government and to be entrusted with the whole administration giving a place to an Englishman only when a clear case has been made out? Have we now acquired that energy, perseverance, steadfastness of purpose, and strength of character which will enable us to suppress Pindharism, Thagi and dacoity and which our grandfathers did not shew? Have we acquired that sense of duty which will lead us to subordinate private to public interests that we may become fit members of a representative assembly and such a liberalized mind as will enable us to grapple with comprehensive questions of policy? Have we got those virtues which will win for us the implicit obedience of a whole district or province? Why are the Native States as badly governed as they ever were before, if we have got administrative capacities? We have not yet got rid of caste-feeling; with but a few honourable exceptions we fill our offices when we happen to be the heads of these offices with members of our own castes. If then we are entrusted with the independent charge of a district or sit as representatives of the people in an Indian Parliament, will the other castes have confidence in us? No, dear young gentlemen, do clearly perceive the defects in your character as a necessary preliminary to your rise, and make a str nuous effort to overcome those defects. You never can fitly represent the people unless you give up caste-feelings and your sympathies are widened, unless you imbibe an overpowering sense of public duty and are prepared to sacrifice yourselves.

Tuesday, November 1.

—Last year 239 persons committed suicide in the Farakhabad district, and 157 in the Shahjahanpur district, against 16 and 12, respectively, in the districts of Shaharunpur and Bahraich; notwithstanding that the populations of the last two are greater than the populations of the first two. The town of Farakhabad recorded nine cases, while Benares, with twice its population, had only one. The authorities are at a loss to account for this extraordinary discrepancy. As the fact is in most parts of India, the proportion of women to men among those who made away with themselves was as three to one.

—An albatross dropped dead the other day on the beach at Fremantle. The bird, on being inspected, was found to have a thin band round its neck, with the following message in French punctured upon it:—"Thirteen shipwrecked sailors have taken refuge on the Crozet Islands. 4th August, 1887." The band was rusted, and the authenticity of the record is undoubted. It is believed that the albatross was one of several birds sent away with messages as a forlorn hope by the survivors of the shipwreck The Crozet group comprises four islands in latitude 46.27 south, longitude 52·14 east, and are uninhabited, except occasionally by fishermen. Many wrecks have taken place off the islands, one of the most notable being that of the Strathmore in 1875.

—M. Poillerat, a working shoemaker of Rambouillet, who has just inherited £1,600,000 from a brother who died worth that amount in the United States, has not only to face all these, but another of a special and much more serious character. He has been known for many years as a Socialist of the most uncompromising type. Mob-oratory is more to his taste than shoe-making, and he has passed half his life in denouncing the villainous institutions of property. The brethren have lost no time in pointing out to him that he has now a splendid opportunity of preaching by example. He has, indeed, given a promise to spend "part" of his wealth in the interests of the cause; but the more positive spirits of the party are by no means satisfied with this vague assurance. One of them writes to the papers to say that M. Poillerat's old friends and fellow-labourers intend holding a public meeting with the object of deciding how his money can be best spent, and if he does not conform to the "decision of the people" he will, the writer warns him, be set down as a simple *farceur*. Never was the truth of the old adage about a shoemaker and his last more strikingly exemplified than in the consequences which his neglect of it has entailed on M. Poillerat.

Wednesday, November 2.

—*The Rock:* It would be difficult to find a stronger argument with which to prove the necessity of Christian men taking their part in political affairs, and thus bringing to bear a healthy moral tone on mere party strife, than the fact that the Conservatives of Rochester have passed a resolution to the effect that Colonel Hughes-Hallett is a fit and proper person to continue to represent them in Parliament. In other words they consider it no disqualification in their representative that he should have ruined his wife's step-daughter. Nor do they think any discredit or dishonour attaches to their representative in not having cleared himself of the charge of having played fast and loose with his victim's money. We presume that these model politicians approved of Colonel Hallett's offer when discovered, to increase his guilt by running away from his present wife and children, so as to marry the girl he had ruined, besides offering to shoot the young lady's brother (Captain Selwyn) for championing his unfortunate sister's cause. It only shows how strong political feeling blinds men in questions of morality, that such a man should be considered a suitable representative for the Conservatives of Rochester. What are the clergy and other respectable members of society in that cathedral city about in permitting the adoption of such a vote of confidence in an immoral and dishonourable man?

—*Overland Mail;* Oct. 14: Another railway disaster is reported from the United States. The accident occurred at Kouts, Indiana. The eccentric of a locomotive, drawing an eastward-bound passenger train, was broken, and the train soon afterwards halted. A special dead-meat train of refrigerator cars, running thirty-five miles an hour, then ran into the rear passenger coach, which was a Pullman sleeping car, and thrust it like a catapult through the two passenger coaches in front, leaving only a baggage car standing. The wreck caught fire. The bodies of the dead—estimated to number thirty—are burnt beyond recognition. Only nine bodies have been recovered, all that is left of any being a blackened trunk. More than twenty persons, it is reported, were injured.

The deaths recorded this weak include those of General Sir A. M. Becher, K. C. B.; General C. H. Morris; Colonel W. Campbell; Captain P. A. Arkwright; Captain Hon. F. W. Charteris, R. N.; Sir G. Briggs; Sir W. Miller; Canon Garbett; Dr. B. P. Rooke; Lady Brassey; Mrs. Craik; George Fordham, the jockey.

—Mrs. Wilcox, an American author, says: It is a sad commentary on American society and American manners that so many bright and otherwise charming young girls are allowed to tyrannize over their fathers and mothers, and that the parents seem to feel a sort of servile pride in being eclipsed by their own offspring. I know an almost innumerable number of girls still under twenty who monopolize the conversation, reprove their parents publicly for any careless or old-fashioned form of speech and whose opinions are law and gospel in the household; while the parents stand humbly in the background, gazing, half in awe and half in wondering admiration, upon the brilliancy of their own progeny. This thoroughly American system of educating young girls does not conduce to their early wisdom or discretion. It permits them to gain a sort of premature chaotic idea of the surface things of life far beyond their years and gives them an exaggerated impression of their own importance. It requires time and experience to enable them to rightly estimate their own worth or understand their own needs.

—*Indian Witness:* The Wesleyan Camp-meeting at Dum-Dum was held this week. Souls were converted and believers refreshed. The meeting is reported as the best ever held at Dum-Dum.

—*Indian Churchman:* We are happy to announce that the Rev. Father Black of the Society of St. John the Evangelist will be coming to India in November for the purpose of holding Missions and Retreats during the cold season.

—*The Liberal:* Sir Salar Jung's article in the *Nineteenth Century* is an ably written and a thoughtful paper. We do not know which to admire most, the literary excellence of the style, or the sound political views which the ex-Prime Minister of Hyderabad entertains. Sir Salar Jung like his late distinguished father, is deeply loyal to the Paramount Power, and we hope his writings will exercise a great influence over his countrymen and co-religionists.

Among the stores which are being shipped at Naples for use in the expedition against Abyssinia is an ironclad wall, or movable ironclad tower, which has been built at the military steel factory of Terni. This wall may be extended over a length of 400 metres, and has three rows of loopholes. In case of a sudden attack the wall may be rolled up into a tower, inside of which a number of troops can find shelter. Two hundred camels are required to carry the wall, which is in reality a movable fortress.

Thursday, November 3.

—We learn from the *Chinese Recorder* that telegraphic communication had been established between the Amoor river and Tientsin.

—A great fire at Hankow is reported, 500 houses and 600 junks were consumed.

—Robert Collison drowned himself in the Humber, after writing this to his wife. He had committed embezzlement:—" Dear Sarah, —By the time you receive this I shall be no more. I have struggled against fate, and hoped against hope, but it is too much for me. I hoped to get on until some of the boys were earning sufficient to keep you in comfort. I have tried to keep you and the family. But alas at other people's expense. I should like to have given all a farewell kiss but dare not trust myself. Oh! for the days when we lived and paid our way! Would that we could go back to them. Trying to keep the appearance, and too proud to appear poor, has been my ruin. I hope that amongst our numerous friends some one will come forward and give a helping hand to the girls; but I am afraid my conduct will be a blot on you. I do hope Charley will pull up and act as a son. I freely forgive him his conduct to me.—From your heart-broken husband, Robert.

—We learn from Zanzibar that his Highness the Sultan of Zanzibar has resolved to pay a visit to Germany next summer, and that he has invited Dr. Carl Peters to accompany him. The Sultan will travel in one of his own steamers. This seems to show that the relations between his Highness and the German Association are of a cordial character. Dr. Peters is said to have for some time been on friendly terms with the Sultan and the latter to have ceded to him the coast south of Mombas to the Rocenna.

—The Rajah of Kuparthala, following the Nizam's example, has offered the Viceroy five lakhs of rupees and his services in the cause of the country's defence.

—The *Mirzapore*, with English mails, left Aden for Bombay, Tuesday, 9 p. m.

—The Wesleyan Methodists have opened a chapel at Igatpuri. The chapel is said to be a pretty structure, holding about 140. It was opened last Sunday when the Rev. Mr. Clutterbuck preached. The *Bombay Gazette* says: On the following day the opening ceremonies were continued by a tea and public meeting. The chapel was decorated for the occasion, and in the soft moonlight, with children and their elders at the entrance, it looked—as one of the speakers remarked—like a chapel in an English village at a harvest thanksgiving. The chapel was packed to overflowing. A sumptuous tea was provided for about 150 persons which was done full justice to, after which the public meeting began, the chair being taken by Mr. L. H. Butcher, G. I. P. Railway. Several short lively addresses were given by the chairman, the Revs. Chitterbuck, St. Dalmas, Robins and others, interspersed with sacred songs, "Shall we know each other there" was well rendered by Miss Pearcey, and "One day nearer Home" was sweetly sung as a duet by Mrs. B. Osborne and Mrs. Robins. A subscription was made on behalf of the building fund, to which the people gave liberally.

—The *Messanger of Light*: The news of the retirement of the Bishop of Lahore at the end of this year, will no doubt be received by our readers with deep concern. The loss will not only be a severe one to his own Diocese but to the whole of India. His Lordship has spent nearly 40 years in this country including an Episcopate of 10 years, it is therefore impossible to grudge such a veteran in the Lord's service, his well-earned repose. The Bishop's retirement will be more particularly felt by the Native Church. His name is dear to many Native Christian families; and on behalf of our brethren we would take the opportunity of expressing our deep sorrow at the departure of one who has always taken such a deep interest in their welfare. During the Mutiny of 1857 at Agra, Bishop French was the chief person who pleaded for the admittance of the Native Christians *into the Fort and refused* to remain in it unless the poor Christians were given shelter. When his request was granted, he helped in carrying the little children into the Fort and led the way in advance of the men and women. When working among the Native Christians as a Missionary he loved his poorer brethren and retained the same affectionate feelings towards them even after his exaltation to the Bishopric. He has always since proved himself to be a true and kind friend to them mixing with the Native Christians and their families freely and giving them every assistance and encouragement to be firm and true to their calling and to be a shining light among the heathen around.

Friday, November 4.

—Deaths last week, 377. By cholera, 9.

—The proposal to erect crematory furnaces for the bodies of Hindu outcastes and others, was yesterday rejected by the Municipal Corporation.

—Sterling Exchange varied very little since the mail left, until Wednesday afternoon, when Bills were placed at 1s. 4 15 16d. for ready delivery.

Selections.

BENGAL NATIVE CHRISTIAN CONFERENCE.

Fourth Day.

On Monday, the 27th September, at 3 p. m., the Conference met in the Church at Bhowanipore, the Rev. Taracharan Banurji in the Chair. After a hymn, the Rev. Sib Chandra Bonnerjea led in prayer. The subject of the evening, "Traces of Christian Truth in Hindu Belief, and their Importance to the Evangelist," was announced by the Chairman with a few prefatory remarks, in the course of which he referred to the traces of the doctrines of Revelation, Atonement, and Regeneration, in the system of Hinduism. A hymn followed, and then the Rev. Pyari Mohan Mukhoji opened the discussion. He said that traces of divine truth were to be found in Hinduism, as, indeed in all other non-Christian systems of religion. Confining himself to Hinduism, he would account for the phenomenon in three different ways. He would refer it, first, to the remains of the primeval revelation to mankind before their dispersion on the confusion of tongues; second, to some kind of intercourse between the Hindus and the Israelites; and, third, to the appearance of certain peculiar teachers among the Hindus, whose teachings, though uninspired in the technical sense, were very striking. He then took up the doctrines of the Unity of God, the Trinity, Revelation, and Sacrifices, and pointed out traces of these in Hinduism. In one of the Brahmanas, God was addressed as the word. There was an elaborate system of sacrifices, which satisfied not, but created a longing for a satisfying sacrifice yet to be performed by Vishnu, the second person of the Trinity. God had evidently some object in providing for the preservation of these traces in Hinduism. The preacher not only might refer to them, but ought to, following the example of Paul at Athens.

Babu Khetra Mohan Das followed with the same accentuation of the Pauline stand-point. The point of the evangelist's argument should be that whereas these traces were to be found in Hinduism as a fact, they could not be accounted for, without importing the light of Christianity. They were of great help to him in presenting Christian truth in a form intelligible to the national mind. The speaker detailed a large number of beliefs and practices, drawn from different phases of Hinduism, and indicated their analogy to Christian truth and Jewish usage. He referred to the belief in *Sruti*; to the system of sacrifices and its abolition under the Vaishnava dispensation; to the prophecies concerning Rama, his belonging to the solar race, his going to the wilderness to obey his father's will, his killing Ravana, his liberating Sita, etc.; to the descent of the Ganges at the instance of Bhagirath to various facts in the story of Krishna; to the attitude of the Hindus towards foreigners, unclean men, and unclean beasts, etc, etc.

After a hymn, the discussion was thrown open, and the Rev. S. C. Bonnerjea dwelt on the significance of the mysterious *Om* in connection with the doctrine of the trinity; the fact that all the Hindu incarnations were those of Vishnu, the second person of the trinity; the prophecies concerning Ram; the descent of the Ganges from the foot of Vishnu; and the stress laid on the name Hari.

Babu Kangali Charan Sinha pointed out that the light of History pointed to the fact of intercourse and contact between the Hindus and the nations of the west, and this fact went to explain the existence of traces of Christian truth in Hinduism.

Rev. Bhagabati Charan Ghosh remarked that young missionaries should be persuaded to study Hinduism. They for the most part were apt to neglect the study of Hinduism, under the impression that there was no truth in it. The opinion of Dr. Monier Williams as to the Difference between India and Africa as fields for Missionary Labour, should warn them against such neglect.

Babu Mahendra Nath Chandhari remarked that, beyond all question, similarities could be traced between Hinduism and Christianity, but the duty of the preacher was to preach Christ and not the evidences of Christianity. Reference to these similarities, far from drawing the people to the Bible, tended rather to depreciate the Bible in their eyes.

Rev Gagan Chandra Das remarked that while the special theme of the preacher must be the cross of Christ, these traces were very helpfull in adapting Christian truth to the comprehension of the people.

Babu Manohar Ghosh pointed out the importance of dwelling on these traces, by referring to the anxiety Dr. K. M. Banerjea's exposition and utilisation of the Vedic doctrine of sacrifice had caused to the Hindu Pandits. They tried hard to resist the interpretation ventured by Dr. Banerjea, perceiving full well that if Dr. Banerjea was right, the Vedas contributed an important testimony to the truth of Christianty. Mr. Romesh Chunder Dutt's translation of the Rig Veda into Bengali had as a Hindu authority had observed, done fifty years' missionary work. Mr. Dutt supported Dr. Banerjea's interpretation.

Babu Rup Chand Guin remarked that a proper study of Hinduism went to elicit the seeming paradox that no one could be a true Hindu without being a Christian. The presentation of Christianity as the true Hinduism, disarmed, to his knowledge, opposition and prejudice It was to destroy Hinduism by Hinduism.

Rev. G. Kerry remarked that the existence of traces of divine truth in Hinduism was to be expected. The study of Hinduism was useful to the Missionary, not to supply him with materials for preaching, but with helps in answering objections. It should be remembered, however, that what the Christian might discern as traces of Christian truth in Hinduism, was not understood by the Hindu in the same sense as he did. The truth was mixed up with error.

Babu Benamali Majumdar remarked that it would not do only to preach Christ in a country where the people had a special religion of their own. When he became a Christian he told his people that he had become a true Hindu. In many points Hinduism might be met by Hinduism, in the interests of Christianity.

Babu Mathura Nath Nath pointed out how a knowledge of Hinduism was valuable in ex-

plaining Christian truth so as to make it readily intelligible to the Hindus. He felt that those of his non-Christian countrymen who gloried in being in advance of popular religion, were farther from the gospel than the orthodox Hindu. Dr. Monier Williams, however, had changed his views with regard to the utility of the study of Hinduism.

Babu Lal Chand Nath pointed out that the presentation of these traces would not convert the Hindus. What was wanted was, that Christ should be preached and that the preachers should, after the example of the Salvation Army, forego the requirements of an advanced civilization, and abolish the partitions of colour and nationality from among them.

Babu Haradhan Mukhoji pointed out that there were 108 slokas in the Mahabharata which no one could explain. These, when explained, might throw a flood of light on the question before the meeting.

Rev. Gagan Chandra Datta pointed out the help a knowledge of these traces render to an intelligible presentation of Christianity. In that respect, they were of great importance to the evangelist. Dr. K. M. Bannerjea's great idea that the relation of Hinduism to Christianity was analogous to the relation of Judaism to Christianity, was based on truth, and might with advantage be developed by such as had the ability.

The Chairman wound up the discussion by remarking that only Christ should be preached, the presentation of these traces being reserved for purposes of explanation and refutation. The traces of truth were mixed up with error.

After a hymn, the conference was dismissed with the Benediction.—(*Indian Chr Herald.*)

RELATION OF CHRISTIAN TRUTH TO CHRISTIAN CHARACTER.

There is a tendency in the teaching of men inclined to accept the tenets of the so-called "New Theology" to so magnify the importance of Christian life as to underestimate the value of correct impressions of revealed truth. This is natural because their advocacy of this theology is the result of their revolt from the Calvinistic dogmas, in the belief of which they were trained. Having recoiled from that set of dogmas, and not being fully satisfied with the tenets they are disposed to accept in their place because of certain logical results, dimly seen perhaps but which they dare not at present avow, they try to make it appear that the only vital thing in Christianity is its "life." "One's belief is comparatively of little consequence provided one has the life" seems to be the under-lying theory of their teaching. To this view the orthodox mind would not seriously object, but for the stubborn fact that the ideal Christian life cannot be begotten except through the truth, nor healthfully developed unless it be on the words of the Lord Jesus. A seriously erroneous theology is to one's spiritual nature what innutritive and poisonous food is to one's body.

In lessening the importance of doctrine these theologians are logically led to place the teaching of Jesus in the shadow of his marvelous personality. For if his teaching was the pre-eminent feature of his work it follows that the clear and correct presentation of the truths he taught must also be essential to the evangelizing work of the Church. She must use his doctrine as the great instruments of human conversion. But if his teaching was subordinate to the influence of his character,—if the unexampled benevolence of his spirit and conduct was the conspicuous fact by which he instructed mankind,—then it may possibly be true that his Church may save the world by simply portraying his character and manifesting her own spiritual life while tolerating a certain degree of indifference with respect to correct theological opinions.

Theodore T. Munger, an advocate of the New Theology, in one of his recently published discourses, says: "When we turn to Christ we find a teacher who taught mainly by his life, and relied upon nothing else to vindicate his truth; his life was his teaching; he himself was the truth. . . . . There are certain truths essential to salvation. . . . . We do not have these truths on the authority of his words: we have them on the authority of his life. . . . . There is a marked avoidance by Christ of all methods of teaching except this one of personal action."

In this extract there is a misleading admixture of truth and error. It is trne that Christ was "the truth," and that his life was a beautiful and complete illustration of his teaching. It is not true' however, that he avoided all methods of teaching except his personal action, for the greater portion of his public life was spent in asserting, explaining and enforcing the great truths which constitute his gospel and which are in fact the explanation of his life. He was from the commencement to the close of his ministry emphatically a teacher, speaking with a supernatural authority which was astonishing to his hearers and which compelled the reluctant confession even of an officer of the Sanhedrim that "never man spake like this man." But for his teaching his character and the purpose of his life would have been unsolved mysteries. Who could have even surmised the sublime purpose of his life if he had not doctrinally declared it? Who could have imagined him who was known as the son of a carpenter, the companion of the humble fishermen, the homeless, wandering, persecuted Nazarene, to be the Son of God if he had not authoritatively asserted: "I and my Father are one," "and whoso hath seen me hath seen the Father?" Who could have seen in him the "propitiation for the sin of the world" if he had not said, "I lay down my life for the sheep," and "this is my blood of the New Testament which is shed for the remission of sins?" Not one. It is self-evident, therefore, that his "*words*" were and are the keys which unlock the mystery of his life. Without his teaching his life would have been a beautiful but insoluble enigma to a wondering and perplexed world.

The New Theology is grounded not on the words of Christ, but on human feeling. It assumes that what human sentiment wishes were true is the truth. It takes the love manifested in the life of Christ to be the sole type of the divine character. It keeps out of sight those terrible and characteristic declarations of Jesus respecting the destiny of those who reject his words. It disregards that part of his teaching which brings into the light God's hatred of sin and the co-existence of infinite justice with infinite mercy. Hence its advocates are given to the substitution of dogmatic assertion of their peculiar theories for that citation and exegetical treatment of Scripture texts which are the proper foundations of sound theological teaching. As we have said, they so magnify the "life" of our Lord as to lower men's sense of the value of his words.

That this is a false method of teaching subjects related to the salvation of men is apparent to all who recognize the fact that Christian truth is the seed of Christian character. It is by "the word of truth" that the life of God is begotten, supported and developed in the human soul. In his great sacerdotal prayer for his disciples Jesus said: "Sanctify them through thy truth, thy Word is truth." It is therefore necessary that men should rightly and clearly comprehend the truth inasmuch as its power to produce that spiritual life and character, which is its appointed end, largely depends on its being properly understood. If one's conception of it be obscured by erroneous theories the feelings, affections, hopes, fears, joys, sorrows and devotion which constitute the spiritual life must be injuriously modified. It follows therefore that whosoever earnestly desires to possess the fulness of the life of God should be on his guard lest he be beguiled into plausible belief which cannot nourish his soul into that maturity of love for which he longs. He must not be led away by theories which though pleasing to human sentiment are not in harmony with either the life or teaching of Christ when these are properly understood. Christ's word is truth, and it is the touch-stone of every human theory and of every one's religious experience; for said Christ, "If a man love me he will keep my words," and "he that loveth me not keepeth not my sayings."—(*N. Chr. Advocate.*)

Miscellany.

—*Christian Witness*; Boston Monday meeting: August 22.—Rev. Wm. McDonald, leader. The opening seasons of prayer were led by Camp-meeting John Allen and Bro. Alderman. Bro. McDonald then read as a Scripture lesson Col. i. 1-20, commenting upon verses 10-12.

"There are some expressions along here, in these verses, that we might do well to look at a few moments. There is a great deal of praying for power, these days; a wonderful amount of praying, and at the same time, there seems to be a wonderfully small amount received. Everybody seems to be praying for power. Do these people know what is meant by power? Do they know what they get when they get power? Do they comprehend the wonderful nature of this thing they call power? If they would read these verses they would see, 'Unto all patience and long-suffering with joyfulness,'—that is power, Gospel power. The person, then, who possesses this patience, lengthened out, possesses power. The person who possesses this *long-suffering*, suffering continued or extended, with joyfulness, has power. We fancy that power is gush, glow, hilarious feeling. We fancy it is cataract, foaming surges, and all that; instead, it is to be strengthened with all might to endure with patience, long-suffering. When an individual gets so he can endure slander and abuse with joyfulness, he has power. We sometimes think if we can talk a little or pray a little so that people fall under our word, that we have power; but that is not it, power is quiet. It takes divinely-inspired human nature to endure with patience many things that come to us. It takes divinely-inspired human nature to stand suffering, long continued without any abatement of joyfulness,—that is Divine power. Lord, give it to us to-day! You must remember the expression 'with joyfulness,' for that is the beauty of it. It is not nerving yourself up to endure it, like the Stoic, because that brings no joy with it. It is simply submission, surrender to the inevitable, a dogged persistence in enduring, but to have them pile it on while you shout; that is where the power comes in. The measure of the bestowment is the might of His power. God wants to give us good things, and proposes to measure them out according to His grace and glory. He never measures according to the meagre ideas of man, but according to the greatness of His power. And this greatness of His power is displayed in keeping us. It is not to be earned by us, either. We do most when God does the whole. When you stand up and say, As you please, Lord, then will God be with you and bless you. Don't go about trying to be much yourself, but go about letting Jesus work for you and in you, then He can bless you."

—At the Evangelical Alliance meeting at Aberdeen the Rev. H. C. G. Moule said: I have read somewhere of a servant of Christ, of other days, a man singularly rich in the gift of spiritual influence with individuals. He was

asked to disclose something of his secret. His reply, in essence, was that it lay, as far as he knew, in a sense of profound contentment with his blessed Master, in which his soul was kept through grace. Jesus Christ irradiated him within and for himself. He was, at the very centre of his soul's consciousness, deeply happy to belong to "His King who had saved him," and to be used by that great and wonderful Possessor as should seem best to him. And this took fiction and anxiety out of his life in a very wonderful way, while it kept that life, so to speak, always directed, peacefully and unwearily, towards the thought of service, towards the idea of being used. And the service was all the happier because it was not the source and *sine quâ non* of the man's happiness. The source and secret was Jesus Christ; and that secret acted equally, whether marked success attended action and speech, or apparently no success at all; whether the servant was put by the Master into the front rank of action, reaping in the harvest field, or told to sit down in a corner and sharpen the sickles of others; whether he was called to speak to a multitude in spiritual power, or to lie still on a sick bed. That Divine Spirit, in its blessed paradox, was the source at once of workfulness and of repose. And in a very marked degree it preserved the worker from the infection of the sins of envy, of jealousy, of selfishness. Ah! in the air of a life so hid with Christ in God, do we not feel instinctively that such sin could not breathe? "The fruit of righteousness is sown in peace;" in the peace of God, in the God of peace. It is one of the deepest and most sacred laws of the life of the children of God that their activity has its root in passivity; their strength has profoundly much to do with weakness; their rising up and going on with giving way and sinking down; with that opposite of positive effort which is yet so fruit-of work —"Yield yourselves to God."

TELEGRAPHIC NEWS.

Cairo, October 27th: Wady-Halfa is being strongly reinforced.

Sofia, 27th: Prince Ferdinand opened the Grand Sobranje in state to-day, and received a perfect ovation, both going to and returning from the assembly.

Paris, 27th: The Chamber of Deputies has elected a Committee of members, approving the suggestion that an inquiry should be held to examine the charges brought against General Capparel and M. Wilson in the matter of the sale of military decorations.

Venice, 27th: Sir Auckland Colvin left here to-day per P. and O. steamer for Bombay.

Pietermaritzburg, 27th: Sir Arthur E Havelock, K.C.M G., Governor and Commander-in-Chief of Natal, has started for Zululand in order to enforce the submission of Dinizulu.

London, 28th: Mr. Wilfrid Blunt has appealed against the sentence of two months' imprisonment that has been passed on him.

Paris, 28th: Both President Grevy and the members of the Cabinet are opposing to their utmost the demand for an enquiry into the "sale of Military decorations scandals," and, it is believed, that the Cabinet, as well as the President, will resign if the Chamber of Deputies persists in their demand for a Committee to examine into the matter.

29th: As M. Wilson insists on making an explanation to the Committee of the Chamber of Deputies, President Grèvy and the Cabinet, will no longer oppose the holding of an inquiry.—M. Wilson has refunded the sum of £1,600 which he had received for franking private letters by means of the President's stamp.—On this becoming known to the Committee it was unanimously decided that a searching inquiry should be held.

Copenhagen, 29th: His imperial Majesty the Czar will most probably return to Russia *via* Germany, when he will have an interview with the Emperor William. No political siguificance will attach to the meeting should it take place.

Vienna, 29th: The Emperor Francis Joseph in his speech from the Throne replying to the Delegations said, that the relations of the Empire with Foreign Powers were satisfactory and that it was intended to pursue the present policy of peace, and to respect existing treaties. He hoped that such a settlement of affairs in Bulgaria would shortly be made as would reconcile the desires of the Bulgarian nation with existing treaties and the interests of Europe —The recently declared union of Germany, Italy and Austria, tends to assure peace in Europe.

London, 29th: A large number of people out of employ assembled yesterday in Trafalgar Square, and a Deputation was sent to the Board of Works.—On being granted an interview, the Deputation demanded work in a menacing manner.—The reply of the Board of Works to these demands will be made known on Monday.

30th: Mr. Chamberlain has started for America to be present at the Anglo-American Fisheries Commission.

31st: It is officially announced that Lord Lytton has been appointed British Ambassador at Paris in the place of Lord Lyons, who has been created an Earl.—Mr. Luke Hayden, Member for South Leitrim, has been sentenced to two months' imprisonment, with hard labour for inciting the people to behave in a disorderly manner while some evictions were being carried out by the police.

Berlin, 31st: The Emperor William is suffering from a somewhat severe attack of rheumatism in the spine, which induces a feeling of intense lassitude. His Majesty also suffers much by his sleep being broken.

Rome, 31st: It had been announced here that Mr. G. H. Portal, Secretary to the British Legation at Cairo, accompanied by Major Beech, has started for the Court of the Negus, to endeavour to mediate between Italy and Abyssinia.—Sir George Alexander Macfarren, Mus. Doc., is dead.

London, November 1st: The sentence of three months' imprisonment passed on Mr. O'Brien has been confirmed on appeal.—On learning the result of the appeal, Mr. O'Brien attempted to leave the Court House while the warrant for his committal to goal was in course of preparation, but the police perceiving his intention, prevented him from quitting the building, a scuffle and considerable up-roar being caused by the incident.—Mr. O'Brien was conveyed by a strong escort to Cork, where he received a tremendous ovation.—Mr. J R. Cox, Member for East Clare, has been summoned on a charge of attending proclaimed meetings of the National League.

Pietermaritzburg, 1st: The disaffected Chiefs, Dinizulu and Undabuko, refusing to meet Sir Arthur Havelock, the troops consisting of Dragoons and Artillery have started for the place were Dinizulu has ensconced himself.—It is expected that there will be some fighting before matters are settled.

London, 2nd: The reply of the Board of Works to the deputation from the unemployed has been communicated; therein the Board, while expressing their regret at the unfortunate position in which those out of employ are situated, find themselves unable to provide work for them.—A terrific storm burst over Ireland and the West Coast of England yesterday morning.—The shores were strewn with wreckage from vessels that have perished in the tempest.—Much damage has also been done further inland.—Police Constable Endacott has been acquitted.

Cairo, 2nd: Information has been received that a force of two thousand Dervishes is collected at Sarras, and that there is a body of three thousand more further south.—Orders have been issued to send further reinforcements to protect Wady-Halfa.

Pietermaritzburg, 2nd: It is reported that Dinizulu is being largely supported by the natives.

Rome, 2nd: The first part of the Italian Expedition against Abyssinia sailed to-day for Massowah.

Ismailia, 2nd: H. M.'s Indian troopship *Serapis* passed the Canal to-day and is due in Bombay on the 16th inst.—Jenny Lind (Mdme. Otto Goldschmidt) "the Swedish Nightingale," is dead

London, 3rd: Mr. W. O'Brieu and Mr. John Mandeville have been suddenly removed to Tullamore prison. It is believed, the reason for this step is because the visiting Justices for County Cork are Nationalists, and had threatened to interfere with the prison treatment to which Messrs. O'Brien and Mandeville are required to conform.

PASSENGERS ARRIVED

Per Str. *Belgravia*, Oct. 30:

From Liverpool—Capt and Mrs H E S Abbott and child Mr and Mrs R N Booth Miss Booth Mrs Bamford Miss Blackett Mr and Mrs F S Bullock Mr and Mrs W G Bevis Mr W F L Bean Miss Compton Miss Catchpool Miss Coverdale Miss Clarke Miss Dewar Mdlle Dimeniux Mr J L Davis Mrs J Empson Mrs A F Fordham Mrs Finnis and infant Mrs Faulding and child Mr A T Goodfellow Miss Gardiner Mrs Humphrey Dr Hamilton Mr J F Hoar Miss Hull Miss Hume Miss Heornle Mrs James Miss James Miss E P James Mrs Nelson Littlehood Master C C Littlewood Master S Littlewood Miss Middeth Miss Maclean Mrs J W O'Dowda Miss O'Dowda Miss Prescott Miss Priestley Miss Redman Major Stuart L Richards Col and Mrs Stockley two Misses Stockley Mrs W W Squire Mr R Scott Miss A M Smith Miss M Thompson Mr C B La Touche Mrs R W Trafford Miss Ethel Trafford Mr A C Trevor Mrs Nanrenen and two children Major C W Walker Miss Werth-Muller and Miss M W Hates.

Per. Str. *Clan Buchanan*, Oct. 31:

From Liverpool—Capt C H and Mrs Flested, two children and nurse, Mrs S Piper Dr W Coates Miss E R Coates Miss E Clanchy Capt A L and Mrs Mein R E Mrs D Longworth Lt G R Cookes R H A Mr W De Reght Miss A S Millard Miss E M Lyman Mr C Hudson Mr W Tudball Miss A Jacob Mr A J and Mrs Brookes and child Mr W W Harris Capt P T Buston R E Revd H M M and Mrs Hacket and two children and ayah Dr G D and Mrs McBeddie Revd S A and Mrs Muchmore Mr J Vose and Mr J Bell.

Per P. and O. Str. *Surat*, Nov. 1:

From London—Mr E Petter Mr and Mrs Collister Dr W Duncan Mrs Wilkins Col and Mrs Atkinson Miss Bedingfield Mrs Pollen Miss Eales McHolgart Mr and Mrs Wilson Bell Mr J Gabb Mr J H B Hollen Mrs J Moulton Mr A Taylor Mr Newcomen Miss Williams Mrs Cooper Miss Poole Miss E B Hodgson Mr Jas Faulds Mr Bartholomeuz Mr J Pilkin Mr Mathewson Mr Williams Mr Seymour Mr Allen Mrs Little Mrs Riley Mr Riddell Mr and Mrs Shipp Mr Little Mr Charlton Mr Cenley Miss A Brown Mr H St J Kneller and Mr Mrs and Miss Lines.

From Gibraltar—Mr W Hogan.

From Venice—Col and Mrs Gordon Col E P Gordon Mr and Mrs Appenzeller Mr Richard Pile Mr and Mrs Masson Mr and Mrs J W Neill Hon and Mrs Justice Scott Mr G Cotton Mrs and Miss Carsels Mr and Mrs Targett Capt Nicballs Mr Kennara Mr F J Reid Mr Rishicks and Rev H C Carlvon.

From Brindisi—Mr J P Thomas Surg Maj Mints Col J A Temple Mr Hart Davis Mr Kurpeles Surg-Maj and Mrs Holmes Mr G P Sanderson Mr Bauer Mr Ozanne Mr A M Dunne Mr F Kilvert Mr H T Silcock Mr H W Jones Mr J F Grant Mr H T Ross Mr Burr Mr Bancroft Mr R S Brown Mr Hartmann Mr Ribbentrop Mr L Bergel Mr R C J Thomas Mr G Herbet Mr C R Powell Mr Jas Craik Mr H C Cookson Mr W G Goldney Mr Pugh Mr E Short Mr Woodroffe Major Patch Mr Stormont Mr R Allan Capt Langham Mr J A Coghlan Mr H P Evans Mr J Inglis Rev F C Cameron Miss Cameron Mr W E Parry and Mr and Mrs Whiteaway.

From Suez—Mr Bevan Mr Bolton and Mr Peretts.

PASSENGERS SAILED

Per P. and O. Str. *Bokhara*, Nov. 4:

For London—Col and Mrs Williamson and 2 children Captain Mrs Bird and 3 children Master Gough Mrs Luard Capt Woodward R N Mr Barnett The Misses Barnett Mr Mardell and Mr Nicholls

For Brindisi—Major A G Begbie and Mr Hetherington

Domestic Occurrences.

BIRTH.

DILLON—October 27th, 1887, at Poona, the wife of Rev. A. Dillon, Baptist Mission, of a daughter.

DEATHS

JEFFRIES—September 24th, 1887, suddenly, at New Lenton, Notts., England,—Enoch Jeffries, aged nearly 80 years, the beloved father of Enoch Jeffries of the Bengal Conference of the Methodist Episcopal Church.—He was for upwards of 60 years a consistent Member of the Wesleyan Methodist Church, and was a faithful class-leader most of the time.—"Blessed are the dead which die in the Lord."

LOHR—At Raipur, on the 26th October, 1887, Charles Theophilus Lohr, elder son of the Rev. Oscar Lohr, aged 32 years, 7 months, and 20 days, of injuries inflicted by a tiger near Bisrampur Mission Station, C. P. Deeply regretted by all who knew him.

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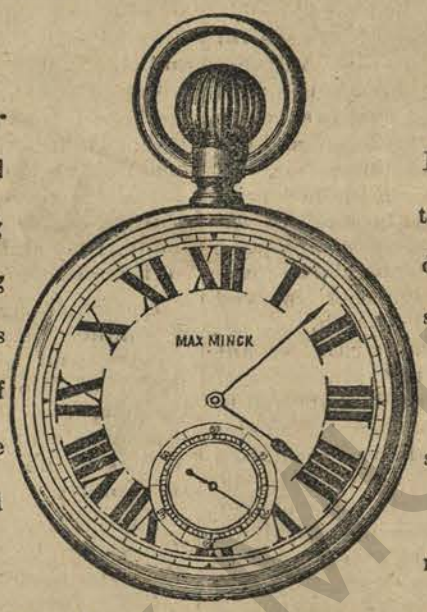

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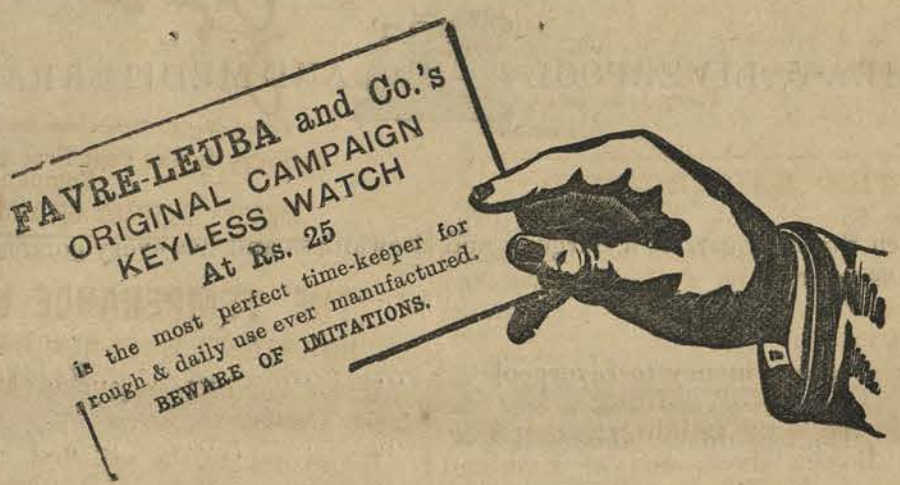
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